

Shaker Manifesto.

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NO. I.

SOUL TRAVEL NO. 5.

GILES B. AVERY.

However much infidelity exists today to a belief in the existence of God; the future existence of man after the death of his mortal frame, in a world of soul life,—a spirit sphere, where human consciousness of misery or happiness is even more vividly to be realized than in this present world, the day of human progress is too far advanced for this phase of human weakness and folly to be of long duration; for, untold millions have, within the past quarter of a century, received, and are still receiving such, to them, undeniable evidences that God is, and that man exists in a future world of spirit, that, as well the sun might cease her shining as to cause such millions to doubt their experiences.

These enlightened souls, for themselves, know that God is, and that He is working for the good of man through His *ministering spirits*; and, not all of these are yet in the spirit world, and divested of mortal frames. These avenues of open communication between these orders of beings are the sources of new revelations of light and truth from Wisdom's inexhaustible fountains, now accessible to man. Thus it behooves soul travelers,—seekers after happiness,—the would

be children of God, so to gain and hold a relation to these ministering spirits, that we may have access to heavenly garners, wherein are hidden, not only "all the treasures of wisdom and knowledge" but the inspirations of soul love and life that shall wean the recipient from the love of sin, and the follies and foibles of worldly life.

But, the great and important need of humanity is to convince them of the fact of the existence of these superior heavenly treasures;—to give them confidence and faith that God is, and is the rewarder of all them that diligently serve Him. To make this fact a universal conscious experience to each and every individual soul of man. Many still lack belief because the promised benefits, or because the evidences of a future state for man's abode when done with time, are contrary to their individual personal experience, thus far in life. Like the King of Siam, when told by missionaries that the American rivers were often so congealed by cold, that his elephants could walk upon them, could not believe, it was so contrary to his experience. Savage nations disbelieve in the laws governing the heavenly bodies, enabling the scientific to calculate eclipses; the conjunction of planets; the times of the appearance of comets &c.

Human experience is necessarily so finite, that, to live, in the widest sense, much of

life's experiences have to be accepted on the strength of the testimony of other people. It is a fact, but, doubtless revealed to the observation of but few persons, that a gorgeous butterfly is but the evolution of a caterpillar. And who, that has never examined the subject, but almost questionably wonders how electricity can be made to write; wires be made to talk; light be made to paint pictures; coal, black as tar, made to yield candles white as snow; and how dirty cotton rags can be made to yield sugar. But, these things, and thousands equally as strange, are facts, and forced upon our credulity, because demonstrable! Even so it is demonstrable that there is a God, the rewarder of the life sacrifices of the righteous, and the awarder of the just dues of the transgressors of His laws. A Revelator of the fact that happiness is not to be computed by the amount of earthly riches a person possesses; by the hours of idle leisure to spend in sensual pleasures; by the gaudy dress to wear; by the grandeur and convenience of a tasty home; by the amount of beautiful and gorgeous flowers bordering the clean cut lawns, nor the decorations upon the coffin containing the remains, when the soul has emigrated to its eternal bourne, and the costly monument erected over the casket when consigned to its mother earth; but by the innocence, righteousness, peace and harmony of life, compared with the laws of the Life-Giver! Divested of these graces of character, life is but a mocking chase for the goal of Heaven!

But, while the gates of Paradise are *wide open* to souls who, spiritually, self-sacrificingly, travel in harmony with the Divine will, by a loving and devotional obedience; they are *not even ajar* to souls who grudgingly conform to the same, in the ceremonial sense only; for, in the Kingdom of God, no forced compliance to His laws does He recognize as obedience; what is yielded by force, in God's sight, is but mockery, and not yielded at all in spirit and verity.

Jesus introduced a travel of soul from the confines of the ceremonies of the Mosaic Levitical law and the flat,—“*Thou shalt*” and “*thou shalt not*” to the freedom of conscience “*Whosoever will, let him come and partake of the waters of life freely.*” That soul whose affected obedience to the laws of God

is but servilely and grudgingly given, can never, while in that state, taste the bliss of His sweet love, nor feel the kindly sympathy of His nursing hand of care, much less can they be fed, filled and inspirited, with the vivifying juices of the fruits of the spirit, that grow in His heavenly vineyard!

The environments of human creeds and empty forms of religion, is a hedge that fences out the flowers and fruit bearing trees of Paradise; and the refreshing dews of Heaven cannot distil upon the plants impaled in their domains. As well might the agriculturist attempt, hopefully, to raise corn, wheat, and the luscious summer fruits of the earth in the deep gloomy grottoes and caves of its bosom, wherein the stylactite displays its bleached, fanciful subterranean grandeur, as for a soul to anticipate cultivating the flowers and fruits of Heaven while entombed in the caverns of earth bound loves and foolish fancies that attract life's journey-men to the haunts of sinful pleasure, or charm the senses so as to detract them from the pursuits of solid virtue. To attempt to gain soul food by stuffing life with the pleasures of the physical senses, on the one hand, and loading it with torturing pangs of physical sufferings on the other, is as fruitless of gain as grasping at the shadow of a flower, which, in the sunshine of today is, but, in the clouds of even, the night of darkness, or the morrow of storms, has no existence!

Shall the human race forever, like the Prodigal son of the parable, feed on husks, while in our Heavenly Father and Mother's house, and growing in Their Heavenly Vineyard of love, there is blissful soul food enough, and fruits of exquisite richness, and soul sustaining and inspiring sweetness? Shall the sin frost bitten flowers of earthly sensual pleasure forever lure the soul to disappointed hopes of happiness? Shall the dried fruits of a lifeless, soulless, empty form of godliness forever starve the needy soul into a skeleton ghoul of a soulless form? Shall mere wordy righteousness and sentimental songs of and about the bliss of heaven forever to be the lullaby of quiet for the soul into an incubus of imagination that a heaven is already in the grasp of the spirit, which the future day of trial will reveal to be only a mirage in the distant horizon?

The answer lies within the purpose and power of every soul traveler, each one for one. Angel missionaries in armies, are commissioned to hold out the sceptred boon of royal bliss and glory, to every successful winner in the race of life who reaches redemption's goal from the thralldom of earth and sin, set free by salvation's purifying furnace of trials in the fire of truth.

Who so wills, and emphatically strives, a heaven to win, to such the gates are ajar! Come, come, all created souls come! The Gospel trumpet of free salvation is sounding an inviting welcome blast. The sun of revealed truth is beaming forth in resplendent brightness! A high way of purity and holiness is cast up, beautiful for the feet of those who would walk in Wisdom's ways of pleasantness, and all things are ready for a soul birth right in the Paradise of God, to all who choose to be born anew!

Mt. Lebanon, N. Y.

THE SIMPLE GOSPEL OF CHRIST.

G. A. LOMAS.

The most singular feature of so-called Christian theology—the one which strikes with greatest surprise the so-called heathen—is the multiform presentation of it from multiplying persuasions or churches.

Nor this only; but the most consummate ingenuity is demanded of him who preaches, that the gospel of Christ may be made significant, according to this or that peculiar persuasion.

The question here presents itself forcibly: Why any more differences of opinion concerning what Christianity really is, than there is regarding Buddhism, Mosaiism, or Mohammedanism? But concerning these last mentioned, there are no differences worth mentioning among the professors of those peculiar doctrines. Judaism is identical the world over—it has but one churchal exponent; and so with the followers of and believers in Buddha and Mohamet.

Why is this thus? Why should Christianity be the prey of so many and much contentions? Why, when there is only "one Lord, one faith and one baptism," should there be almost numberless divisions of opinions as to what genuine Christianity really is? Why, in the face of the reasonable facts, that Christianity is so simple as to be understood by a child; and "the wayfaring man, though a fool (to any worldly logic or theological ingenuity,) needs not err therein," should there be such demands for Colleges, Universities, etc., for the training of the young, by the most skilled theologians and ingenious scholars, simply that they may know and teach what some ignorant, unpretentious fishermen learned from the lips and observed in the life-walks of the Master? These Universities and Colleges are not for the learning of the simple religion of Jesus. It may seem harsh; it may be deemed severe to assert of them, that the peculiar teachings given and learned therein, are devices that obscure the really simple life, character and religion of Jesus, and are intended for the upbuilding of peculiar theories, that really teach the full cross of Christ unnecessary, and a great deal of the worldly life not only admissable in the Church of Christ, but so harmonious as to become sacraments therein!

We are not antagonistic to the most liberal educations; but we consider any education that obstructs the truthful presentation of the most vital and important subject—soul religion—to be a perversity and a villainous perversity too, of God given talents for obtaining wisdom.

We asseverate, that there is no need of any extraordinary education, nor ingenious renderings of the scriptures

that any one may be the better Christian. The minister who has been trained for the pulpit, taught to expatiate upon this that and all texts in agreement with the *Alma Mater*—the persuasion of the College at which he was taught—is none the better Christian for his training in ingenuity. The gospel of Jesus Christ is the same today as ever in the past—demands the same and only the same credentials for discipleship—and an exceedingly holy life—a life like Christ's is demanded by Christ's gospel.

And the rural farmer, the unlettered mechanic, the simple laymen and women, all, whether learned or unlearned, can know what Christianity really is, can learn it from the beautiful self-denying life of Christ, and decide for themselves how much they are Christians, how much they are willing to be Christians, by the nearness they approach the life example of the Christ. Wherefore, then any need of skillful training or ingenious legerdemain, that any may teach, preach or live the Christian life? Wherefore the need of the Babylon of Churches, each proclaiming *this is the way*, while each is just so far from genuine Christianity as the lives of its Communicants differ from the life of Jesus Christ?

Is there any doubt in the minds of any professors of Christianity, or of those who do not profess it, as to what kind of a life Jesus lived?

There is a oneness of knowledge, oneness of feeling in this respect. Let us have one Christian Church that will absorb all the previous Babylonyish professions—a Church that will be the universally acknowledged Christian Church, embracing all sensible men and women, who are not led by the ingenious evasions of the priests; but one that will

be accepted, because it teaches that Christ's life was His religion and His Christianity; and as Christians that life must be ours.

Appropos of the foregoing remarks we conclude with the sensible paragraphs upon the same subject, of the venerable OLIVER JOHNSTON, in a sermon on "*God's way of Saving Men*."

"This is not an age when men should be content to live in the basement story of their being, half under ground, but when they should ascend to the upper chambers, and even to the high towers of observation in pursuit of truth." "In conclusion, let me say that man may pile his creeds as high as heaven, charging them with deepest mysteries and accepting them all without question; he may adopt and practice any number of forms and ceremonies, but they will amount to nothing unless he heartily and sincerely confesses and forsakes his sins, and thus lays the foundations of a noble character on the eternal rock. How glibly men recite their beliefs, and practice their rituals, as if they had in them some saving grace, while at the same time their lives are selfish and groveling, and marred by sins which are a daily offense to God and man! But neither their beliefs, nor their baptisms, nor their sacraments, will avail them as substitutes for penitence and right living."

Watervliet, N. Y.

Carlyle: The man without a purpose is like a ship without a rudder; a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you.

IN REMEMBRANCE,
OF ELDERESS POLLY J. REED.

Down to the river of tears,
In grief are we led,
For one light of our household,
Now sleeps with the dead ;
With a spirit perfected
Through suffering and prayer,
Here, she closes her labor,
Her burden and care.
In the cause of salvation,
So loyal and brave,
A leader undaunted,
By danger's dark wave.
The land of soul liberty,
She has defended,
Where man's equal rights
Are in purity blended.
Loved by dearest of kindred,
In life's opening day ;
The lone star of their circle,
Called early away
From the altar, where human
Affections entwine,
To her mission of sacrifice,
Pure and divine.
No selfishness cold, in her heart
Found a place,
For the beautiful spirit
Of true christian grace,
Sat enthroned in the temple
Of her loving soul,
And held o'er the wild sea
Of passion control.
Through life's wearisome march
Fraught with hopes and with fears,
"No shadow of turning"
In her purpose appears ;
But the pure hallowed law
Of the truth and the right,
Has guided her home
To the City of Light.

Humanity's good was the theme
Of her fervor,
The triumph of right
Claimed her every endeavor,
That the bond of affection,
Uniting us now,
Should be sealed, as eternity's
Unbroken vow.
No murmurings could rise,
Like a cloud o'er the way,
For the mandates of justice,
Will reason obey ;
And the strength of her word
Was the work of her life,
Where meekness and truth,
In each action were rife.
As she lived, so she died,
A heroine rare ;
Drinking deeply of suffering
For others welfare,
Yea those unto whom she
A pilot would be,
To the rock unmolested
By life's troubled sea.
O why should our sister,
Our pattern and guide,
In the day of her usefulness,
Fall by our side ;
A prey to disease
That no skill can arrest,
Till she reaches her home,
In the land of the blest.
Now the veil drops between us
And vision doth cease,
And no longer we hear
Her sweet echoes of peace ;
But patiently trusting
When free from earth's care,
We shall meet our beloved,
In the "Home Over There."
Mt Lebanon, N. Y.

Inspired by the spirit of loving kindness,
we could not avoid writing and speaking of
God's love to man.

GOD,—DUAL.

And God said, "Let us make man in our image, after our likeness; so God created man in *His own image*, in the image of God created He *Him*; male and female created He *them*, and called *their name Adam*."

Here in simple Bible language we are told what God is: at least as much as man can know; for, study and reason as we may, we cannot comprehend the Infinite. "Canst thou by searching find out God? Therefore beyond a certain point necessary to understand our relation and duty to Him, it is foolish speculation and waste of time.

"Say first of God above, or man below, What can we reason but from what we know."

Man's natural intuitions of the Deity, even those of the children of the forest and desert, seem more correct than the theories and conclusions of theologians; for they, the theologians, suppress the soul's prompting, and substitute therefor vagueness and mystery,—creations of their own distorted imaginations.

"Let us make man in *our likeness*." Let us make man male and female like *ourselves*. Let us also endow him with godlike reason and intelligence.

"So God created man in his own image, male and female created He *them*."

If we interpret the biblical account literally, as christian sects usually do, we must believe that man was an exact copy of God in miniature, in form and in structure: and if man is male and female, God must also be male and female. If, again, we give a spiritual construction thereto, making due allowance for the figurative language of the ancients, we must believe that great principles were involved instead of mere

physical formation, and that man's anatomy represents the male and female principle in Deity.

We do not attempt the presumptuous folly of proving two *persons* in the Godhead. This would be as absurd as to assert that there are three. We cannot, like the Buddhist, make gods to order; and as Warwick made English Kings; neither does our system of arithmetic teach us that one is three and three is one. Our God does not compel us to believe inconsistencies of himself; nor does our religion consist of mystery. Common sense and the yearning of our souls for parents, teach us of a Heavenly Father and *Mother* too. We are not reconciled to the idea of being half orphans. We claim a legitimate birth from a full and perfect parentage.

Do we believe in Jesus, the Son of God? Most certainly, and we also believe in Ann the Daughter of God. Why not have a daughter as well as a son? We believe He has many sons and daughters. The bible tells us that He had sons six thousand years ago.

The apostle Paul, unquestioned authority, says: "For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.

Throughout creation we find manifest the dual principle,—in the mineral, vegetable and animal kingdoms. This triple Deity has no illustration in the world of ours. The idea originated in the abnormal brain of some visionary monk. The arguments adduced to sustain such a theory are fallacious and have no shadow of scriptural foundation even, save the occurrence a few times in the New Testament, of the words

Holy Ghost, and which only means Holy Spirit. The male-God idea, the man-God idea, the idea of the corporal death of a God, and a trinity of personal Gods, is a relic of a barbarous age, and was cotemporary with the erroneous supposition that the earth was flat and supported by a huge turtle; the sun small and revolving around the earth, &c., &c.. All these absurdities should, ere this, have ceased to exist. The male-God idea is boon companion for the doctrine of election of an implacable God and eternal damnation;—is consistent with the belief that woman was made of a piece of man, and consequently is his natural appendage and legitimately his tool and his slave.

The emancipation of woman from a worse than feudal or African slavery, the assertion of her just rights in domestic life, are yet in the future. The agitation for woman's equal rights in educational and political life,—the right of franchise, of participation in government, her demand for equal pay for labor when equal quantity and quality are rendered,—this is just what ought to be, but when obtained is but an introduction to the *real* rights of woman.

Woman herself does not yet sufficiently understand her glorious possibilities;—she even now ignorantly strives to be content to remain in bondage, under the mistaken notion that God has made her so; and to this fact are due, to a great extent, the social miseries and prostitutions that curse our marital relations. These are the unhappy conditions that make households miserable, and the fruits thereof fill our cities with crime, glut our prisons and insane asylums, people our pauper institutions and fill our cemeteries with premature deaths.

From these homes come the Josie Mansfields, the Jennie Cranmers, and the host of wantons of both sexes.

These conditions are condoned by our legislatures and ministers of the gospel silently pass them by as unpopular subjects for discussion. The true reason of this cowardly reticence, this shameful neglect of imperative duty by our public teachers; we will not now discuss; but if the test were given, do we think it would *now* be easier to find one sufficiently guiltless to cast the first stone, than it was when the poor woman was brought by her accusers to Jesus?

Is there a remedy for this moral leprosy of society? Is there power on earth or in heaven to probe and heal these festering sores of sensualism? God of our fathers! Hear our prayer for deliverance from this spiritual death.

Our petition has been graciously received and woman is sent to the rescue. Man's noble helpmeet, in no sense his inferior; co-equal with man possessing her full share of divinity in man, and representing her share of God's image. Hitherto she has been ignored; we have not known her. She has been merely a piece of property, a toy for pastime or a baser use. Now by a more enlightened dispensation which in God's good providence has begun its unfoldment to a few at least, this incongruous one-sidedness is changed. Woman comes to the front, stands side by side with man; we greet her as a companion, an adviser, a skillful manipulator of the destinies of life, able and willing to sustain her full share in all its relations.

Man's supremacy has been tried for more than six thousand years, and it may be, six times six thousand years, and it has failed. Now then, let us be

honest and admit the fact, let us attest an experiment, and not a doubtful one either.

The Shakers have tested the equality of the sexes in government, in religious service, and in domestic life for a period of one hundred years. Worshipping God as Father and Mother, we recognize a complete family of sons and daughters, and we love and respect each other in mutual rights as brothers and sisters—a perfect and harmonious household. For one hundred years this Society has proved to the world that men and women can and do live in holy fraternal relations.

Scoffers have not been wanting, who, having no confidence in their own ability to exemplify the virgin life, have derided the possibility of the sexes living purely together and so closely socially connected as we are. But we can afford to wait for our complete vindication from all calumny. The truth will ultimately triumph; and even now our cause is being championed by the best minds and the most influential men.

We declare unto you that we do live as we profess. That we are able and really do bear our crosses against the lusts of the flesh; and in our relations with woman we do not find her a puny sickly thing, we do not find her the *weaker* sex. We find in our sisters true companions, able and ready to stem with us the tide of nature, to bear their full share of crucifixion, and oftentimes the stronger and braver; generally the more patient and enduring. We cannot speak of our sisters as the *women*, nor do we hear them mention their brethren as the *men*.

That is clearly the best religion which evolves most fully our divinity. That is the safest theology, which, when practically illustrated, produces the best result.

Our conception of God as dual, and his reproduction in man as male and female, two parts of a perfect whole, each different but equal, gives us a broad and stable foundation, a solid hope, and humble trust in the Author of our being.

We no more worship Him in fear, in doubt, in mystery; but as a full parent, Father and Mother. He has indeed been wonderfully good to us his children. Let us worship Him devotedly, with reason and intelligence.

Canterbury, N. H.

BE NOT FAITHLESS.

From the spirit of
ELDER RICHARD BUSHNELL.

Be faithless nevermore
In the promises of God,
He who hath declared,—
Will in truth perfect his word.
Shall Zion's beauty fade,
Or her glorious light go out?
Not while the Sun and Moon
Shall shine. Never, never doubt.

Shall this Sacred Temple rear'd,
E'er crumble into dust;
Shall the Altar Fires cease,
In which so many trust?
Where in penitential tears,
Great Sacrifice is made
For sin, and for transgression,
'Till ev'ry farthings paid?

Shall the consecrated labors
Of Sainted Pioneers,
Whose hands laid these foundations
Baptized in prayers and tears?
Shall all these offerings perish,—
Be lost to needy souls?
Not while the Stars pursue their course
Or wave of Ocean rolls.

What though a few faint-hearted,
Turn back with scorn and spite:—
Deride thy peaceful tenure,
'Gainst truth and justice fight?
Lured by elements of nature,
For worldly paltry pelf;

To find no greater pleasure,
Than merely pleasing self.

Traitors at the nation's birth,
But nerved the Patriot's arm;
Though in the direst trial,
Fled cowards in alarm.
Yet loyal Sons of freedom
With faith in God stood firm;
Jehovah these delivered,—
From them a lesson learn.

Their names are high emblazoned
On parchments, nations read;
And yet shall unborn millions
Praise each heroic deed.
While scorn shall point her finger,
And hiss to very shame;
The Traitor and the Coward
Who've lost an honored name.

God bless this land of freedom,
Which guards our Zion home;
Thrice blest art thou, Mount Zion!
Where God has placed his name.
Blest is the crystal fountain
Whose waters cleanse and heal;
Blest the Ark and Mercy-Seat
Where God his Laws reveal.

Raise high the gospel banner,
Higher and still higher—
Breast every opposition,—
Burn up with gospel fire,—
The lust of vain ambition,
The pride of sinful man,
The unclean beast cast out,—
Curs'd since the world began.

Come blend your hearts together,
Ye trusting, honored few;
The heavens have prepared
Their richest gifts for you.
In songs of praises, tongues of fire,
The word of God proclaim;
In Prophecies and Visions
True inspiration's flame.

List'ning hosts shall hear thee
And hasten to the call,—
To the Altar of confession
In gladness prostrate fall.
From sea to sea o'er Oceans broad,—
To distant lands 'twill spread;
From rivers to the ends of earth,
To wake the sleeping dead.

Renew your faith and courage,
Keep innocent and pure :—
And set your house in order,
God's promises are sure
This the Way the Truth the Life
It never, never'll fail,
'Gainst all the powers of darkness;
It surely will prevail.
Alfred, Me.

SHAKER VIEW OF MARRIAGE.

A. G. HOLLISTER.

In the Christian Union some time ago, under head of "The Marriage Test," appeared the following statement, which needs correcting :

"If a new system or scheme of life tampers with marriage, it is always bad, and can by no possibility be good. The Shakers form a community built on this rotten foundation. They destroy the family, root and branch. They have no place for love, and enter into a determined fight with the God of nature, who, by the strongest passions and impulses he has ever implanted in the human soul, has commanded them to establish families and homes. Shakerism is good for nothing if it is not good universally,—if it ought not to be adopted universally. But universal adoption would be the suicide of the race, and a race has no more right to commit suicide than a man," etc.

Shakers do not tamper with marriage, but deem it a worldly institution with which the genuine disciples of Christ have nothing directly to do. Nor can they have any interest whatever in weakening its obligations on those who choose to populate the world. Ann Lee taught, "Do not go and report that we forbid to marry, for we do not. But all that cannot or will not take up their cross for the Kingdom of Christ's sake, and that only, I would advise them to marry and live after the flesh in a lawful manner, and be servants to their families; for that is natural and less sinful in the sight

of God than any other way of gratifying that nature." Shakers deem marriage honorable in all who honorably use it for companionship or offspring only, and not for unfruitful works of which it is a shame to speak except in terms of condemnation. Lawfully used, it is good for those who own no higher purpose in life, and is far better than licentiousness. Inasmuch as it brings the parties into responsibility absorbs and directs to useful ends their superabundant energies, it improves them, and upholds their latent powers, and subjects them to a degree of order, law and discipline. Nevertheless, it is written of such, "They twain shall be one flesh," hence they are not spiritual, are not children of the resurrection, who neither marry nor are given in marriage, but are of the earth, earthy, like the first Adam, whose image they bear and whose works they do, and are bound by carnal ties and worldly interests from which nothing can redeem them but the love and the cross of Christ, faithfully borne. For not until they are prepared to forsake that order and its carnal works, and live consecrated in brotherly and sisterly love, in perpetual chastity for Christ's sake and his gospel, can they be lawfully released from the obligations incurred by wedlock, and then only by changing an inferior for a superior relation. If this destroys the family, root and branch, it evidently is not the work of man, for it is opposed alike to the dictates of worldly wisdom, and the perverted desires of a depraved nature. Nor is it of Shakers, but of God, for none can accomplish it without that faith and understanding which is freely given of God to such as earnestly desire, above everything else, to know his will that they may do it.

Mt. Lebanon, N. Y.

IN UNION THERE IS STRENGTH.

The points made in November S. M., under the title "Bridegroom and Bride," so well accord with my own understanding and experience, that it seems I ought not to withhold an expression of warm approbation.

With the genuine hearted Shaker, nothing can supersede the necessity of fulfilling the law of Christ, in all its bearings, which, as there remarked, has not to do with any part of the works of generation. Although it takes cognizance of all the duties of the household, spiritual or temporal, not omitting any needful improvements, in dress, diet, or any other branch of daily life, these may prove to be, not improvements, but delusive snares, to any who seek to introduce them in opposition to established authority, or even without full and free sanction.

In regard to dietary reforms, I consider that the most desirable object to seek is a mind to partake of what is placed before us, piously and gratefully. In good time any needed reform, will, we may trust, in this, or any other department of life, be achieved by an easy, natural process. Mean-while there is no better way than to adhere to customs, which, however objectionable to some, to others are hallowed by age.

A project may be canvassed, and differing views freely expressed, but the introduction of new ways and things, at variance with the leading counsel, is a certain occasion of anarchy, and of dearth in spiritual gifts. Great weakness is betrayed by those who, thinking that the body moves too slowly—is too tardy in adopting new customs which may be desirable—take their departure independently of the example and advice of those who are in the van. These do not help the cause of progress; for though they succeed in forcing their plans, in this irregular manner, they admit more than enough weakness and disorder to overbalance the advantages to be looked for from their innovations.

It is not the too conservative, probably, who retard progress, and postpone improvements, so much as the ultra radical. While the former may be clinging too much to old forms, the latter, paying little regard to these in their eagerness for variations step aside

from the safe, narrow track of obedience, and loss ensues, with poverty of spirit. The former class, seeing these evil results, are thereby made more cautious, and tenacious of time honored institutions.

Thus the day is deferred when the desired alterations may be adopted with full accord and harmony.

It may be better to submit to conditions and customs, which, abstractly considered, do not commend themselves to our understanding as hygienic or physiological, than to forego the discipline of implicit obedience, and seek to crowd out prematurely, that which does not accord with one's private judgement.

The immense advantage of being in full union with our gospel parents, might seem sufficient to induce one to accept many inconveniences of a minor and temporary character. Moreover, that condition of perfect harmony, and unity of feeling, which ought to be sustained, whatever our differences of opinion, is the condition most favorable to all that is truly progressive.

This discipline of yielding a childlike submission to those whose function it is to direct appears to be of vital importance. It is so salutary in its effects upon the soul who renders it, and so efficient a part of that system of education which alone can ever qualify us for the kingdom which Christ says we may receive by becoming like little children, that I have often thought it more profitable, and more conducive to true manly dignity and independence, to render this fealty without reserve or limitation, even though the requirement itself were trivial, or seemingly unjust.

Childlike submission in us is not a service given with all the blind trustfulness of childhood,—though it should be as free and complete—but as being aware of the final result of such self-sacrifice, and the result, on the other hand, of standing aloof, and choosing to maintain the rights of sham dignity, and individuality of the man as he is in Adam, untouched, unscathed by the inner warfare of Christ.

Instead of abating from true manliness, the humility enjoined by the gospel plan adds to it; and everywhere, at all times, we find real grandeur of character allied with meek-

ness and a simple deportment. But every meanness, every contemptible trait, goes hand in hand with an arrogant, aggressive egotism, ever jealous of its own rights, whether fancied or real, and ever forgetful of the fact that if we wish to be useful in society, the most efficient means is not a clamorous, boisterous self assertion, but an unassuming, quiet manner, resting ourselves upon our works, or upon the inherent truth of our position, as our sole recommend.

These will most effectually engage the consideration of others, and their esteem. The rankest egotism is sometimes found under a false guise of meekness, and patient endurance of slights and indignities, which have no existence, save in the morbid imagination of the self afflicted person, who broods over them until he becomes persuaded that he is being made a martyr.

This conduct is owing, perhaps, to a deep seated feeling, or sense, of the weight and importance of a quiet manner. But this is even more despicable than an extremely demonstrative one.

I suppose there are as many grades of progress on the gospel journey as there are travelers. One will advance to a certain position, another to a stage farther on, and still another takes a degree beyond this. Notwithstanding it is said that we cannot be stationary, I think that by yielding to indifference, we are exposed to the danger of becoming fixed, and fossilized; and a fossil Shaker is not a very attractive character.

To me the gospel of Christ's second advent would be pretty much a dead letter without that active, practical mortification of the old man which brings all his being into subjection to some will besides his own, or to the supposed will of a God afar off. This discipline, which to our own selves is so unwelcome, is the source of great comfort to those who seek it. In common life how prone we are to shun every occasion for this sort of experience, which if properly valued would be earnestly sought.

It stings a selfish pride to be brought under circumstances where we fancy we are making an unfavorable impression upon others. If it be in doing an act, or saying a word which actually raises us in the estimation of others,

and involves the practice of humility. we are apt to be ashamed of ourselves, while we would not in doing an unworthy thing, if done in a striking, pompous manner.

I certainly would not be exempted from this wholesome tuition, while all these inferior motives lurk within.


Enfield, N. H.

IN MEMORY OF ELDERESS POLLY J. REED.

Though many voices join in praise,
Too much cannot be given
For one who spent her youthful days,
And all her life for heaven
Not for a Heaven of peace and rest
In which she would repose
With those, the justified and blest,
When here the life doth close;
But heaven for every one she met
While toiling o'er the road,
By kindness they could not forget,
Which lightened every load.

She gave her all,— not small to give,
Inheritance was great,
In virtues staunch by which to live
And conquer fear and fate.
A Christian's shield was hers, the Truth
Her motto and her dress;
Disarmed by nothing of the earth,
She moved to love and bless.
Not proud of talents, which were rare,
But humble as a child
To do her best, and equal share,
Content and reconciled.

Parental love was rent, to give
This Isaac of their fold
To God, for Christ's pure cause to live;
Be their's a peace untold.
And may all others near akin
Feel blest, and not in vain
Their sacrificing unto Him,
Their own, for Zion's gain.
Farewell, dear sister, in the Lord,
Farewell in sweetest peace;
On earth, "Well done," and thy reward
Is joy to never cease.
Canterbury, N. H.

 Exalt God and not self.

CIRCULAR LETTER.

Shaker Village, N. H. Dec. 20, 1881.

Beloved Ministry:—

On receiving the Dec. No. of the "Manifesto;" you will notice that the duties connected with the little paper have been transferred from Watervliet to Canterbury.

The acceptance of this burden has been only by the urgent request of our Beloved Ministry of Mount Lebanon, through whom we expect to receive the blessing of our God.

This family would have preferred to have been excused from an immediate connection with the paper, honestly thinking that the several societies would be better pleased if it was under the direct management of Mt. Lebanon. In accepting this onerous burden we shall ask the kind remembrance of all our beloved gospel friends, and solicit your aid in assisting us to make the paper what Believers in general, would have it to be.

The positive value of the Manifesto must necessarily depend upon the value of the contributions. They may be written upon Theology, Practical Religion, our Social Life, or take any form of expression that meets the demands of the day, only allow them to be used as the representatives of the several Societies.

We are well aware that the paper must be maintained by a careful cultivation of union, and shall hold ourselves as the ready dispensers of any gifts that may be presented for publication.

It has been the general feeling among Believers to publish in each number a piece of Music. We would suggest that this department also, shall represent every Society. As it is preferred that the hymns be set to harmony, we should wish to receive them in that form, carefully analyzed and corrected for the press.

Should it so happen, however, that any family having a hymn of good and beautiful words, and finding themselves unable to arrange a harmony for the same, if they will send the hymn to the—Editor of the Manifesto—we will, for the present, see that the music is arranged and the contribution published.

We also propose to publish some of our best marches and select pieces, which are written only as melodies. If our dear friends cannot furnish a hymn, they may be able to send us some little gem of a march which will be sung with an inspiration wherever it is known.

In order to make the Manifesto interesting and instructive to the thousands of aged and youthful readers, its contributions must appeal to their minds. This will be nothing new in the order of its arrangement, as the several departments could not be changed for the better.

Elder Giles remarks:—"It is suggested, to let the young people write very short items of from one to eight and ten lines; write and rewrite them, and show them to their friends to be criticised and revised," and then send them to the Manifesto.

With this brotherly and sisterly consideration we hope to present a paper which will afford a measure of satisfaction to those who so liberally help to sustain it, both with contributions of matter, and with that of money.

Remember us in your prayers, dear friends, before God and before his angels.

Accept our kindest love,

Your brother,

Henry C. Blinn.

GOOD MORNING.

Don't forget to say "Good-morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind inspiration in every "Good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good-morning," it is also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—*Anon.*

The *Science Advocate* contains the following excellent maxims, alphabetically arranged, to facilitate their being memorized and being easily remembered. The world would be much better if both old and young would faithfully aim to follow these wise rules and regulate their conduct and intercourse with their fellow creatures accordingly.

Attend carefully to the details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure trials patiently.

Fight life's battles bravely and manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business.

Join hands with the virtuous.

Keep your mind free from evil thoughts.

Lie not for any consideration.

Make few intimate acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Yield not to discouragement.

Zealously labor for the right.

& success will attend your faithful efforts.

It is to be regretted that singers, both in public and private, attend so little to that most powerful letter of recommendation—the countenance; for many who, in conversation, are agreeable and animated, no sooner begin to sing than they resemble figures whose mouths, pulled open at pleasure by a string, emit sounds, which, though ever so mellifluous, lose their effect by issuing from such automaton organs. Others, on the contrary, in their desire to avoid the charge of insipidity, so painfully distort their features that they render themselves objects of ridicule or pity. However charmed we may be by a good voice, the eye, as well as the ear, requires to be pleased; and we insensibly become fatigued and discontented when the countenance and demeanor do not in some degree accord with the subject to which we may be listening.—*C. A. Guilmotte.*

SHAKER MANIFESTO. JANUARY, 1882.

Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,
Shaker Village,
Mer. Co., N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village,
Mer. Co., N. H.

TERMS.

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The New Year.

Beloved Friends:—With the present number of the Manifesto, commences Volume twelve. To all of its readers, to those who may contribute to its columns, as well as to that great company who have never seen nor even heard of it, we wish a happy, peaceful and prosperous new year.

The mission of the paper from its beginning to this date has been fully presented to its readers by those who have made themselves interested in its publication.

As the Manifesto is expected to be a fair exponent of the spirit of the several communities of Believers, we shall solicit, in all kindness, a continuance of interest on every subject worthy of a place in its columns.

The paper is for the better advancement of truth as understood by the Shakers and to this end we write or speak to those who are not of our order.

The practical manifestation of this, ultimately, must be through our very life purposes, if it is expected to work for the salvation of one or more individuals.

In this age of free thought, free speech and independent action, every church and every phase of church discipline must pass through the ordeal of a critical examination.

This crucial test will place before the world the beauties, as well as the advantages of a life of self-denial, or better a life of Christ. The principle which worked such wonders in a past age for the christians, when it was generally conceded that "might is right," has been pretty thoroughly exploded.

Whoever wins the confidence and respect of his fellow man at the present day, must stand pre-eminently above his fellows in the representation of practical righteousness.

If we pray, let the prayer carry our aspirations up to God, and if we preach, let us watch over our own lives and see if we practice as we preach.

Many dear friends who are richly crowned with years of gospel experience,

suggest that every number should have one or two articles bearing directly upon the Covenantal and spiritual life of the order.

The subject is as beautiful as is that of the wells of salvation "whose waters are springing up unto everlasting life." We hope to be the happy recipients of these papers as our covenantal relations should occupy an exalted place in our minds, and a growing interest should be manifested in its sacred maintainance.

Those who are gifted with this divine blessing will no doubt contribute liberally to this department.

In making preparations for the issue of this first No. of the Manifesto, we cast about, somewhat, as prudent calculators may do by taking account of stock on hand. This enables us to draw reliable conclusions as to what we may safely carry forward into the New Year, and what must be left behind.

To brighten our hopes for the future, comes, appreciated among our valuables, the brotherly love of our former EDITOR, in expressions of kind regards.

One writer remarks that words, in the place of works, are as leaves, dry, tasteless and meaningless. Fortunately, we are not left to know this fruitless condition as the article which so kindly came, in due season, will most readily attest. All this is God's blessing to us and we ask its continuance through time.

We gratefully acknowledge the receipt of *Ten Dollars*, from our friend HERMAN MULLER of Cincinnati, Ohio,—as an aid in publishing the "MANIFESTO." May those who read this, be induced to go and do likewise.

Correspondence.

BASSETTERRE, ST. KITTS, }
B. West Indies, Sept. 29, 1881. }

Elder F. W. Evans, Mt. Lebanon, N. Y.

Respected Friend:—I offer no apology for troubling you with a letter, as I think the subject will interest you, and, it may be, give hope of better days for your principles. Some ten years ago I left Glasgow for health. Came here, as I had an interest in a brother's business, General Store. I was a member of the society of Friends, or Quakers, in Scotland. I knew from books that George Fox and other early Friends, had made extensive tours in all these Islands. So, one day when in the neighboring island of Nevis, I was told of a sect called "Noahites," or Shakers, or Quakers. They were everywhere spoken against, railled at and despised. I found that their meeting was the last vestige of Friends in the West Indies. After some trouble I learned that somewhere about 1665, three persons of the sect called Quakers came to Nevis, where they found a friendly reception in the house of one, Humphrey Highwood, who, not long after was cited to appear before the Governor for breaking a law, enjoining formal notice of the arrival of all strangers after a given time. For this undesigned omission Highwood was committed to prison; but eventually the Quakers managed to obtain a firm footing in that part of the island called the Lowlands. There is found evidence of their last resting place in some few stones on which is marked name and date of death. A daughter of the then Governor Lake is interred in the same place. So they had made converts. I rode out to Colton Grounds, but could not see any of the men connected with the meeting, but I went out the next First Day, and found the leader. He was only known as Captain Frederick; from him I learned that the meeting had been a long, long time held. He said he had been a slave, as all his people had been; they had always belonged to the meeting, but the meeting was almost dead—no life, no nothing. He was an old man, fully 75 years of age. So that I am only giving you an outline of what he said. About 1838, a man named Noah, who had been brought up in

meeting, came back from America, where he had been for some years, and with joy, old Fred said, he brought life to the meeting. He brought marching, singing, dancing and clapping of hands, and the meeting began to live.

My visit was early in 72. I found the Meeting House had been swept away by the hurricane of the previous August. I may say in passing, it ruined nearly all these islands. However, they met in the house of one of the members—the largest house in the place. As meeting did not begin until 3 p. m., I called at the house of the manager of the estate where the meeting was to be held, had dinner, and heard some strange stories of the Noahites. As he had never been at their meetings, he came with me. When we got to the place, I found that everything had been taken out of the cabin, or hut, except one chair for Frederick. He took his place and around the walls the women ranged themselves; before them, all round a second row, low enough to let the back see over them. Frederick engaged in prayer, and all joined in repeating the Lord's Prayer. Many hymns were sung—time being kept by all clapping hands and also beating with their feet, until, by and bye, they got excited, and their springs and jumping, all in good time, became general. There were fully one hundred joining in the worship outside. This continued for fully two hours, when I had to tell Captain Fred, I had to ride into town and must go.

They stopped and I had a few words to say to them. I said I had no doubt the meeting had once been a Quaker's but how strangely changed, when the old man touched me on the shoulder, saying: same spirit, Massa, different manifestation.

What could I say against that? and if the new manifestation brought life and joy to them, it was not given to me to speak against it. I parted with them in much love I am prepared to say, that, although spoken against they are the best people in Nevis. Their creed consists of very few articles:

1. No pay for preach. I give it in their own words.
2. No debt—owe no man anything.
3. No smoking; no strong drink; no perfume.

4. No gaudy dress, no going to law; I've in peace.

I asked Captain Fred, how the young people kept the laws. He said, better than expected. Some did smoke. He thought on the whole that the old times and folks were better than the present. I made inquiry all round but could find no proof of immorality among them.

I arrived in this island a few weeks ago. My old friends in Nevis heard of my arrival, and Josiah Lawrence, the present head of the meeting, came over to see me. From him I learned that old Captain Frederick died in 1875, aged about 90; that the meeting is growing, having now fully two hundred people attending. Not all members, but all worshippers or inquirers. I found they are in sad straits for want of a meeting house. As few of them can read and fewer still write, I am at a loss what to do for them. To send them a lot of Quaker tracts is out of the question. So, dear friend, as everyone is my friend who has a kindly word for his neighbor, if you, or any of the brethren should see the way clear to send a few tracts—the plainer the better—I do think some good might be done. I say honestly that the reason why they are everywhere spoken against is because they won't "pay for preach." The Methodists and Moravians, indeed all, must live by their trade, and if the poor people refuse to "pay for preach," as they expressively put it, then the preaching business is done.

JOSIAH LAWRENCE,
Colton Grounds, Lowlands,
Nevis, B. West Indies,

will reach him, but he bitterly complained that some works which I sent him were never delivered to them. You can form no idea of the state of matters in these islands. The black, or colored man is looked upon as a beast, and let me say, by beasts. Strong drink and lust are the two curses of the world, but here, immorality reigns triumphant. Base things are no longer base, or vile things vile. I admit that a morality easy enough in a cold country, is to the great mass impossible here. Good rum (if any of it can be called good) is 12 cents per bottle, so that people can get the worse for liquor on one cent. If the end of this age does not soon

come, then this fair portion of God's earth will be the Devil's, as this is Hell.

Thy friend, JAMES McNISH.

Brookline, Dec.—1881.

Elder H.—Dear Friend:—

Herewith the Book on the "History, Doctrine and Discipline" of your Community is returned with my hearty thanks.

It has been read with much interest and sympathy; and a most sincere respect for the pure heartedness, spiritual elevation, earnest devotedness, fidelity and consecration of the chief Foundress of your Order, "Mother Ann" was assuredly, in the best sense, a SAINT of singular truthfulness, integrity and zeal.

It seems to me that your body of christians have a great work of Reform still to do, in the teaching, illustrating and exemplifying these three Grand Truths.

I. That every human being should be a Holy Temple for the Divine Indwelling; and that every form and degree of Impurity unfits us to be worthy dwelling places for the spirit of Holiness.

With this grand Central Truth are connected two others:—First, That life is a sacred gift from the Living God; and that the act of transmitting life, through Parentage can never be desecrated by any mode of impurity, without outraging the Holiness of God,—and Second, That the laws of Perfect Purity is precisely the same and equally binding for man as for woman.

II. The Second Truth entrusted to your keeping, for you to expound and explain is that the True Law of life for every christian community, is the fraternal and sisterly law of co-operation, self-sacrifice, mutual honor and humane helpfulness.

Your work has but begun in that direction; and the on looking world will rejoice in your success, so far as you can prove the soundness of your PRINCIPLE, by your enlarged prosperity.

III. The Third Truth committed to your charge and of which you should be the missionaries is; that every Church of the Beloved Son, which took little children in his arms and blessed them, saying "if such is the

kingdom of Heaven"—should stand in the place of parent to all the Towns around it,—in the spirit of *Universal Adoption*. Your Homes, your Schools, your Societies, should give models to the world of the highest possible training, discipline and culture, physical, industrial, social, moral, intellectual and spiritual.

Your Villages should be, each of them a true Paradise regained, the abode of Purity, Harmony, Love, Peace and Joy, for all its young people, thus help to spread the reign of Heaven upon Earth.

It gave me great pleasure to meet you and your sisters and brother, and the interview will be long remembered.

With hearty benedictions, I am your friend.— W. H. C.

Society Record.

DEATHS.

CHAUNCY SEARS, sen. at Mt. Lebanon, N. Y. Oct. 22, 1881. Age, 79 years.

ELDRSS POLLY J. Reed, at Mt. Lebanon, N. Y. Nov. 25, 1881. Age, 63 yrs, 10 mo. and 23 days. (See pp. 5 & 12.)

PREBE LANE, (colored,) at Shakers, N. Y. Dec. 10, 1881. Age 93 years. She had been a Shaker for 73 years,—and a good one too.

Juvenile.

CATCHING SUNSHINE.

My next door neighbor's little girl,

A cunning two-year old,
Wondered one day why drooped her flowers,
And pleaded to be told.

Then said her mamma:—"Here-in-doors

The sunshine does n't come
To warm and bless and gladden them
And drive away their gloom.

And so they droop, as children do
Who get no tender love

To cheer them on that upward way
Whereon we all must move."

Next day, when mamma went to seek
Her darling at her play,
She found her standing in the sun
In just the queerest way:

For there she held aloft a cup
Above her pretty head,
"What *are* you doing, LuLu dear?"
Mamma, astonished, said.

And she, her cup still held aloft—
Bless her, ye heavenly powers!
"I'm catching sunshine, mamma dear,
To give my 'tittle f'owers."

Type of all children there was she;
Who in life's garden stand,
Still holding patiently aloft
Their life cups in their hand.

And so the world is kept alive,
And freshened every minute,
By the dear grace that overflows
The children who are in it.

Anon.

THE BOYS WE NEED.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
The lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

E. E. Rexford.

A little mouse saw a fine piece of cheese in
a trap. "How good it looks!" he said. "I

guess I'll just taste it, and take the rest
home to my sick little sister."

Just then, his eldest brother ran into the
room.

"It's mine," cried he, running toward the
trap. "You shall not have any of it. I
want it all for myself"

He took a bite, the trap snapped, and he
was killed.

Moral—Selfish little boys and girls don't
get caught in traps, but they often get into a
great deal of trouble.—Churchman.

LETTER BOX.

As the youth and children in our several
Societies are occasionally writing and re-
ceiving letters, we propose to insert some of
those deemed most suitable in this depart-
ment, for the benefit and encouragement of
all interested.

Canaan, N. Y. Dec. 1881.

Beloved Sister L.;—I received your little
missive on the 14th. inst. which was very ac-
ceptable. You speak of its being a task for
you to discipline yourself to a perfection in
penmanship and letter writing. I agree with
you in this, although as I practice I find that
it becomes much easier.

This afternoon a large number of the
brethren and sisters are attending the funeral
of an aged sister at another family, one whose
death impressed my mind with the importance
of so living, that I shall not fear to meet my
reward when the angel Reaper shall call my
spirit to its final home.

She was well beloved by all who knew her,
for she had been a faithful christian for many
years and was fully prepared to make the
change.

I rejoice that my lot has been cast with the
faithful followers of Christ, and I am resolv-
ed to stand firm in the faith that calls me to a
life of purity and self-denial, to sacrifice self-
ish inclinations for the good and happiness
of others.

There is a high wind today and it is ex-
ceedingly cold. But what matters the weath-
er without? If true christian love reigns in

our hearts it will be all cheerful and pleasant within.

Please accept my love with that of all my dear companions, and thank Sister A. for the proposition she made for you to address me.

I should be pleased to hear from you again.

Affectionately,

Your Sister,

E. E. H.

Shaker Village, Dec. 1881.

Our Precious H:—

My mind was drawn to you this morning while thinking of my dear young brethren and sisters, in whose midst memory lingers as 'mid a garden of beautiful flowers, the tiniest of which bears marks of the careful cultivator.

Ah H.,—let us bear in mind that it is the discipline and pruning of the christian work which makes good manners, good morals, and the symmetrical character. So be encouraged my dear sister, aim high, we will climb together the rugged hill of life, and enjoy together the sweet peace and happiness which flows from a pure well disciplined mind.

When we feel dissatisfied with our gains, or think we are making slow progress toward the heavenly kingdom, let us turn our minds to doing something for others, loving and preferring them to ourselves; thus by scattering joy and sunshine on all around us, we shall increase our own treasure.

Though the gain may be imperceptible for a long time, it is nevertheless, sure. What we sow, we shall reap. This reminds me of beloved Eldress A's word,—that we must "never begin anything that we shall have to leave off." What an excellent text for the New Year! What an amount of unnecessary trouble and work we should save ourselves, did we but bear it in mind.

You see I take the liberty to write freely, and why not, since love prompts the act.

To wish you a "Merry Christmas," or a "Happy New Year," seems like the repetition of a time worn phrase, or an echo of the real happiness which I trust may be yours.

I covet for you the best gifts,—the cheerfulness which wells up continually from a pure spirit, like the ripples of the laughing

brook, reflecting the radiance of virgin sweetness on all within the circle of your influence.

May the happiness be yours which obedience to faith and conviction are sure to bring.

Finally, be true to your own soul, and to God; and your cup of blessing will be filled to overflowing. You will feel the love and companionship of the good and true, which is, really, all the friendship worth having.

Now H.,—as an older sister, let me advise you to be careful of your health, you have a kind heart, but once deprived of this blessing, you may know a sorrow you cannot now imagine.

In all your gains, your joys, or your sorrows I am with you, and whatever tends to your prosperity, adds to my happiness.

With this assurance, I remain,

Your loving sister,—M. M. C.

Shaker Village, Mer. Co., N. H.

Dear Sister S.;—I shall be very happy while I am writing to you. I would like you to please answer this letter. I have a good deal to do today. I am going to meeting, and I am going to study my Scripture lesson. I love the Sabbath day.

I mean to be a good, obedient girl. I kindly thank you for taking care of me. I have been to meeting and it was very nice. I did not speak, but I wish I had. What should you think to have a little girl eight years old speak in meeting?

Shall I tell you I have just looked at the Time Table? I am going to have a nice time tomorrow if I am a good girl. My teacher says so. I hope I will. I shall tell you all about it sometime. Most all of the girls are writing today. I am sorry I did not help you wash the dishes this morning. I will next time, so good bye.

From your little girl,

L. D.

House-hold.

THINGS TO BE REMEMBERED.

Remember that tea should not be infused for more than seven minutes. Have the water boiling and use a teaspoonful of tea for each person and one over. Put the tea in the pot and pour the boiling water over it, and let it stand for seven minutes. If it is allowed to stand the tannin in the tea is drawn out and dyspepsia is the result.

Remember that mirrors should never be hung where the sun shines directly upon them. They soon look misty, grow rough or granulated, and no longer give back a correct picture. The amalgam or union of tinfoil with mercury, which is spread on glass to form a looking-glass, is easily ruined by the direct, continuous exposure to the solar rays.

Remember that lemons can be kept sweet and fresh for months by putting them into a tight, clean cask or jar, and covering with cold water. The water must be changed as often as once every other day, and the cask kept in a cool place.

Remember that a teaspoonful of black pepper will prevent grey or buff linen from spotting, if stirred into the first water in which they are washed. It will also prevent the colors running, when washing black or colored cambrics or muslins, and the water is not injured by it, but just as soft as before the pepper was put in.

Remember that one can have the hands in soapsuds with soft soap without injury to the skin if the hands are dipped in vinegar or lemon juice immediately after. The acids destroy the corrosive effects of the alkali and make the hands soft and white. Indian meal and vinegar or lemon juice used on hands when roughed by cold or labor, will heal and soften them. Rub the hands in this; then wash off thoroughly and rub in glycerine. Those who suffer from chapped hands will find this comforting.—*Malden Mirror*.

If you want to retain a healthy voice, never keep the neck tightly and closely covered. Let the air circulate freely around it, in order that the skin may become as hard as pos-

sible; for such is the natural effect of exposing even delicate tissues to the air, as might be illustrated by numerous cases in surgery.

C. A. Guilmette, M. D.

From Dr. Foot's Health Monthly.

PORK versus ETHICS.

By Dr. J. H. HANAFORD.

Is it right to eat and drink as a depraved appetite may suggest? I claim that no christian, certainly, has a right to be a glutton, or a winebibber, eating pork, or any article forbidden in the scriptures, any more than he has to lie, swear, or steal. This will seem evident from the command; "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This is a good illustration of the "higher law" and must seem strange to those who disregard Lev. II, 7, & 8, and other similar passages. Is it said that such were intended for the Jews? I suppose so, but not for them only, any more than the ten commandments, or any more than the epistle to the Romans was intended for the disciples at Rome only. I suppose that the whole Bible was intended for the whole world, and equally obligatory on Jews and Gentiles.

I suppose that the moral laws relating to the diet, cleanliness &c, had sanitary applications and relations, on the principle that the soul is reached through the body, measurably, that physical soundness and purity are necessary conditions and aids to the moral growth.

That pork is among the most corrupt and diseased of all meats, no intelligent person will deny, and that it is so difficult of digestion that few, if any, can use it with impunity, is equally certain. As such, it is unfit for human food, while the wild beast scavengers, unless driven almost to desperation by hunger, will not devour the dead hog!

The Jew, as a part of his religion, avoids pork as we do profanity and falsehood, and this fact we should infer from his personal appearance and physical purity. He is free from the taint of scrofula, cancer, and "humors" in general, while the female is as "fair as a Jewess." These are significant facts, and give force to the Divine command, and well illustrate its moral appropriateness.

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Dr. Gibson, of England, medical officer, states "there is no doubt that a Jew's life in London is worth twice as many years as a Christian's." The medical officer of one of their large schools has remarked that their children do not die in any thing like the ratio as the Gentile children; and, in the district of White Chapel, the officer has reported that on the north side of High St., occupied by the Jews, the death rate is 20 per cent, while on the south side, occupied by English and Irish, it is 45, per cent, per 1,000." This startling fact must find its explanation in the physical condition and habits of these people.

DEATH IN ICED DRINKS.

The story of the sudden death in Canton, O., of the "healthy young tinner" who drank ice-cold beer, is a warning to men, women and children who swallow tumblers of ice-water on every occasion. No one who reflects for a moment can but believe that the introduction of zero frost into the body is dangerous as well as unhealthy.

It was not the beer that killed; it was the ice that paralyzed the stomach, and before the beer became of a proper temperature for absorption into the system it fermented, causing a gas that overpowered the heart, lungs and brain and produced death.

People drinking ice-cold water, or rapidly eating anything of an ice-cold nature, must be careful that they have not eaten just before material capable, of fermentation. Our candid opinion is that the general habit among Americans of drinking ice-cold fluids is the cause of dyspepsia and other diseases that so generally prevail in this country.

We know that until this habit was introduced into Paris by Americans living there dyspepsia was unknown to Frenchmen.

New York Commercial.

If you cannot lay the foundation, it is something to pull down error. . . . If I am in the wrong, my errors may set the minds of men to work, and may be the means of bringing both them and me to acknowledge the truth.—*Macaulay.*

Farm and Garden.

MILKING MACHINES.

In answer to an inquiry, the *American Cultivator* replies that many attempts have been made to construct machines by which the milk could be drawn from the cow's bag with the same facility and completeness as it could be drawn by hand; but so far as our knowledge and observation extend, without any practical success. It is supposed by many that the milk is retained in the cow's bag through atmospheric pressure alone; which, however, is not true, since the cow is able to control this flow to a great extent. If the cow dislikes the person employed milking, or his manner of drawing the milk, she will not only refuse to let down the fluid, but by persisting in the effort, will soon dry up the supply. The udder of the cow is composed not only of a bundle of milk veins, but also of nerves. The aperture in the teat of the cow varies in size with each animal milked. In the case of some cows this aperture is large and the milk can be drawn away very rapidly, while in other cows the aperture was small, and any attempt to draw the milk from this latter class of cows as rapidly as from the former will be attended with much pain on the part of the abused animal, and a determination on her part to hold back the milk. This defect in the size of the aperture of the cow's teat is one which no machine can detect, but one which the human hand readily observes. Immediately upon its discovery the humane milker relaxes his efforts in forcing away the milk. It is the smallness of this aperture which stamps the cow as a hard milker. The observant dairyman soon learns that when he draws too hard the milk passes back to the bag. In such a case his efforts must be so relaxed that the milk will come away easily though slowly. Again, when there is inflammation in the cow's udder, the careful milker readily detects it, and as quickly sets about with measures to reduce the inflammation and relieve the cow. By the use of no machine could such a difficulty be detected and serious consequences might be the result of machine milking. A great many bags would be per-

manently ruined and many cows die of milk fever, which would be saved to the owner where milking by hand prevails. It is observed that men have not become better artisans since the introduction of machinery. Managers and overseers may now understand better the nature of the article manufactured, the raw material used and the nature of the machine employed than was the case formerly, but the rank and file—the class of men who to-day operate the machines, and who, before machines were invented, did the work by hand—these men understood the nature of the material upon which they worked better in former times than they do now. And so, in this connection, he who has to milk a cow, and do it well and properly, should know at least the character and construction of the cow's bag.

HANDLE DAIRY STOCK KINDLY.

Mr. Parcell, in the report of the New Jersey Agricultural Society, says: It is important that dairy stock, from the young calf to the old cow, that is being fed for beef, should be handled and treated kindly. If a calf is handled roughly and becomes wild and vicious thereby, when it becomes a cow you may expect the same, but if handled carefully and treated with kindness, when grown up she will be mild and gentle. It may not always be so, but in general it is. There have always been many cows spoiled by the person having the care of and milking them, by whipping or frightening them whenever they come in his way, or if when milking, a cow hoists her foot or kicks (which is generally caused by pain,) such a fellow stops milking and commences whipping, or worse, kicking the cow, and she becoming enraged, holds up her milk, kicks back, and is finally ruined. Never whip a cow for kicking, if she does kick the milk-pail out of your hand and sometimes upset and knock you over; but be kind and gentle with her, and milk her out with as little excitement as possible, and if she gets over her kicking propensity, it will be by mild not harsh treatment. Never whip a cow because she kicks, for it will do no good, but will do a great deal of harm.—*Exchange.*

A grape vine growing upon a ranch near San Diego, Cal., has attained to such gigantic proportions that it has prostrated an oak tree to which it clung. The tree was perfectly sound and measured two and a-half feet in diameter and sixty feet in height, yet the vine has torn it bodily from the ground. This immense creeper covers several hundred square yards and the yield of fruit is prodigious. The owner declares that from the part of the vine which ruined the tree fully five tons of grapes were gathered.

Select.

EVERY ONE PLEASED.

Some time since, *Parson M—* of Mass. (then a British colony,) being at Boston, bought him a wig, and returning home, wore it at church the next sabbath. As a wig of such a size and shape was quite a novelty in that obscure place, it gave offence to almost the whole congregation, who, both men and women, repaired the next day to their minister's house, and stated their complaint, the burden of which was, that the wig was one of the Boston notions, and had the look of fashion and pride. The good natured minister, thereupon, brought it forth, and bade them fashion it to their own liking.

This task they set about in good earnest, and with the help of scissors, chopped off lock after lock, till at last they all declared themselves satisfied—save one,—who alleged that wearing a wig at all, was in his opinion, a breach of the commandment, which saith, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath." This last objector was soon silenced by convincing him that the wig in its present condition, did not resemble anything either above or below.

Even so fares it with the characters that make it their aim to please everybody. Slashed on this side and on that, and twisted into every shape, and out of all shape, they finally come to the condition of his reverence's wig.—*Brief Remarker.*

ANGELS' VISITS.

Robert Collyer says that Angels' visits are neither few nor far between, and tells how the death of his mother, who was far away, was told to him about the time of its occurrence. "Men laugh," he says, "and say that we live in a prosy, railroad world, in which the telegraph outlives the old-fashioned angel. But it is not true that angels don't care for us—it's we who do not look for them after they have come to visit us. All the angel that we care to look for is a Michael Angelo angel. But all common human agencies are touched with angelic power, while we are like children, who breathe on the window pane and shut the beautiful landscape out behind a dull cloud. The angels are all about us, though, and they ascend and descend upon humanity.

Bad as any man may be, he has angels to minister to him. And when a bad man sinks down and down, and will not listen to the sweeter voices of ascending angels, then come the terrible shapes of descending angels, that do save him in the end."

Golden Era.

Some travelers in South America, in traveling an arid and desolate tract of country, were struck with a strange contrast. On one side there was a barren desert, on the other a rich and luxuriant vegetation. The French consul at Loreto, Mexico, says that this remarkable contrast is due to the presence of the *Tamai caspi*, or the rain tree.

This tree grows to the height of sixty feet, with a diameter of three feet at its base, and possesses the power of strongly attracting, absorbing and condensing the humidity of the atmosphere. Water is always to be seen dripping from its trunk in such quantity as to convert the surrounding soil into a veritable marsh. It is in the summer especially, when the rivers are nearly dried up, that the tree is most active.

If this admirable quality of the rain tree were utilized in the arid regions near the equator, the people there, living in misery on account of the unproductive soil, would derive great advantages from its introduction,

as well of the people of more favored countries where the climate is dry and drouths frequent.

Did the prophet Isaiah ever eat at a railroad station? It certainly looks so, for how could he have described it so liberally if he had not? "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and they shall not be satisfied."

Congregationalist.

A brother arose in a weekly prayer meeting in New Jersey and said: "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly, like a thief in the night."—*New York Star.*

"Now," said the teacher in a primary class to one of his pupils, to whom he was trying to impart a knowledge of division, but with little success, "if you had a pie, and I should ask you for a quarter of it, and you should give me what I wanted, how much would you have left?" "I wouldn't have any left!" quickly responded the little girl, who seemed to think that the teacher's wants were by no means small.—*Yonkers Statesman.*

It is said that a respectable tradesman of the name of "G. Sharp" was astonished one morning to find that some one had added to his name the words, "is A flat" which, however, correct in a musical sense, was certainly far from complimentary to the worthy tradesman.

The man who talks everlastingly and promiscuously, who seems to have an exhaustless magazine of sound, crowds so many words into his thoughts that he always obscures and frequently conceals them.

Washington Irving.

Lying is like trying to hide in a fog; If you move about you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone anyhow.

Those who have few affairs to attend to are great speakers. The less men think the more they talk.—*Montesquieu.*

PRAYER.

Canterbury, N. H.

1. O, Fa - ther, to Thy throne we come, In at - ti - tude of prayer,
 2. O, bless us with a fer - vent zeal, To know and do thy will;

Our hearts pe - ti - tion - ing Thy grace, Thy guid - ance, love, and care,
 With more a - bun - dant right - eous - ness Our un - der - stand - ings fill:

We ask for pow - er to con - trol The el - e - ments of earth;
 That we may walk with pur - pose fix'd The path - way of the pure;

For wis - dom, to ex - pand the soul Un - to the high - er birth,
 Ful - fill - ing all the law of grace; Thy fa - vor to in - sure.